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ried went first to a conjurer to consult him about obstacles which appeared to stand in the way. He was informed that the corners of his house had been "salted," and was directed, in order to have the spell removed, to bring two wax candles, a bottle of rum (about one and a half pints), and a clear glass bottle of about the same size. This he did, and, further gave the doctor a sum of money equal to about eight dollars. The doctor returned the bottle filled with a clear tasteless fluid, that seemed to be pure water, and directed him to drink it. The patient followed this advice, and within four weeks afterwards was married to the woman of his choice. The negroes make use of candles in their peculiar rites, after the custom of the Roman Church. They frequently put a lighted candle under the bed, a custom which gives rise to many fires.

2. A young woman, A. J., 35 years old, daughter of her master, a Mr. —, of Augusta, Ga., an intelligent quadroon, who had been mistress to a white man, and can read, says she believes in a class of persons who can cast spells and make people sick. She would not knowingly let one of them enter her door. They all know each other. In New Orleans they hold meetings, at which spells are cast. These meetings are called together by the head man, on complaint of one of the band. They all dance or walk around a pot which is placed in the centre of the room. As they dance the imprecation is uttered against the person who is to be injured. Fire is placed in or under the pot.

3. Dr. H. N. Bryan of Philadelphia informs me in regard to my inquiries in reference to Voodooism that he had just written the death certificate of a negro man who died of consumption.

The deceased had been a janitor in a large building, and belonged to the "reputable" class. Some time before his death his brother visited the doctor and asked to be told the cause of the sick man's illness. Upon being informed, the brother replied, "No! He is bewitched. He has had a spell put upon him. He is getting old, his family are tired of him, and are trying to put him out of the way. They have bewitched him. They did it once before, and if I had not then gone to another Voodoo doctor, and paid him to remove the spell, he would have died." The doctor tried to reassure the man, but he went away unsatisfied. This brother was an industrious and comparatively intelligent man. His family were well educated, and after the father's visit the children called and told the doctor not to mind what their father had said.

At my request Dr. Bryan made inquiries of the negroes about the Voodoo sorcerers, and was told they held meetings in Philadelphia, at which they performed horrid rites, and that they were able to make themselves known to each other by secret signs. — *Stewart Culin, Philadelphia, Pa.*

ARAB LEGEND OF THE DEAD WOMAN'S OFFER OF MARRIAGE. — In the mountain pass leading to Mt. Sinai, called Nakb-el-Hawi, Bedouins point out a smooth, rounded rock, which they say is the back of a woman, of whom they tell the following story: —

A young Bedouin going over the pass carried his dead mother in a bier

on his head, and meeting a stranger, after the usual greetings, the latter asked what burden he carried. The young man replied, "My mother." The stranger then said, "Give her to me in marriage." The man said, "But she is dead." The stranger nevertheless insisted that the woman should be given him in marriage. The young man declined, when to his astonishment the dead woman spoke out, saying, "Yes, let me be the wife of this stranger." The son remonstrated with his mother, saying to her, "You can't, you are dead." But the mother abused her son, calling him vile names for refusing her request, whereupon the son threw his mother over the precipice and ran away. And the stone shown is her back.

So far the curious legend as told me ; now the moral appears to be that an offer of marriage to a Bedouin woman suffices to raise her from the dead ! — *H. C. Bolton.*

INDIAN TOBACCO. — When the Rev. Samuel Kirkland was crossing Oneida lake in a storm, his Seneca brother, Te-kan-a-di-e, solemnly threw overboard two pinches of tobacco to propitiate the spirit of the storm. This did no good, and the missionary was allowed to pray audibly. The little party escaped, the frail canoe falling to pieces as they reached the land. The Indian acknowledged his own failure, but said he had never known two pinches of tobacco to be without avail before.

While the Onondagas use the original, or "real tobacco," for ordinary smoking, they use no other for religious purposes. They think this brings them nearer to the spirit world and gains the favor of the higher powers. This goes beyond the public rites of worship and touches minor matters. When plants are collected for medicine for their own use, tobacco is scattered around the first one found, and it is left untouched that there may be a blessing on those afterwards gathered. A young Onondaga told me that some boys did this in gathering ginseng last fall, and they thought it brought them wonderful luck, though not a required act. — *W. M. Beauchamp.*

CHILDREN'S RHYMES AND INCANTATIONS. — (See JOURNAL OF AMERICAN FOLK-LORE, vol. ii. p. 113.) Another version of the "Carmen Mirum ad Glandulas," contained in Marcellus Burdigalensis, runs as follows :—

Albula glandula,
Nec doleas nec noceas,
Nec panicolas facias,
Sed liquescas tanquam salis (mica) in aqua.

"Hoc ter novies dicens spues ad terram et glandulas ipsas pollice et digito medicinali (middle finger) perduces, dum carmen dices, sed ante solis ortum et post occasum facies id prout dies aut nox minuatur."

The words "glandulas mane carminabis, si dies minuatur, si nox ad vesperam," therefore seem to mean, "You will sing the song of the Glandulæ in the morning, if the day is diminishing (*i. e.*, in winter), in the night-time, if the day is lengthening (*i. e.*, in summer)."

The fortune-teller alluded to in my article on "Children's Rhymes and Incantations" gave me an example of the two united in a song or charm to the firefly, which is also a nursery rhyme.